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than fifty photographic views are presented, including the most impressive features of the place, among which are the sik, or gorge, the treasury, the eastern temple, the amphitheater, and the high places. The Petra section of the work would be greatly aided by a map of the region which corresponded with the text. The only chart provided (p. 97) is taken from La Borde's and Linaut's *Survey*, while the text follows a different, but unpublished plan, and uses a somewhat different nomenclature. The work could also be improved by more numerous and explicit references to the illustrations. Some of those given are inexact.

The volumes are a most important addition to the geography of the east Jordan and Petra regions of Palestine. Appendices give distances and elevations, explanations of the Madaba map, a geological list and description of the fossils and rocks collected, and other helpful matter.

H. L. W.

Egoism: A Study in the Social Premises of Religion. By LOUIS WALLIS. Chicago: The University of Chicago Press. Pp. 137. \$1, net.

This little book is not an attempt in abstract ethics, but an illustration from Hebrew history of the thesis, that "Egoism is the only 'force' propelling the social machine." That the main thesis may be based on undeniable facts must be admitted. In social matters Jesus, the most altruistic of teachers, made self the standard of comparison: "Thou shalt love thy neighbor as thyself." "All things, therefore, whatever ye wish that men should do to you, so do ye also to them." He appealed to self-interest in the paradox, "He that loses his life for my sake shall find it."

But the author is not so fortunate in illustrating the theme from Israel's history. He assumes as beyond controversy the views of certain anthropologists regarding the religious conceptions and customs of "primitive" man, and imagines that the early Hebrews had such primitive conceptions. In all such discussions, we need a fixed meaning for *primitive*; and we must remember that the leap from primitive to highly developed conditions is sometimes marvelously sudden.

The best part of the book is the terse rapid survey of Israel's internal development; and the writer does good service in calling attention again to the sociological facts conditioning prophetic teaching. However, his generalizations are too sweeping; but this fact may be due to the brevity of the book. Some questions suggested may be cleared up in the author's forth-coming work, to be entitled "Psychology of the Prophets."

MILTON G. EVANS